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HOLY ISLAND CASTLE.



HOLY ISLAND is so called from its having in former times been inhabited by the monks of Lindisfarne, a monastery situated on the coast of Northumberland, nearly opposite the castle. To this castle it is supposed the inmates of Lindisfarne were in the habit of repairing for security, in case they were threatened by the approach of an enemy.

The island is separated from the main-land by a narrow neck of sand, which can be crossed by foot-passengers at low water: the distance in a direct line from the main-land to the island is about two miles, but the winding road it is necessary to take, in order to avoid quicksands, makes the distance equal to four miles. This varied appearance at high and low water renders it both a part of the main-land and an independent island.

For with its flow and ebb, its style
Varies from continent to isle;
Dry-shod o'er sands, twice every day,
The pilgrims to the shrine find way;
Twice every day the waves efface
Of staves and sandalled feet the trace.

The castle is of very high antiquity, but when or by whom it was built is unknown. The panoramic view from its summit, is very extensive and beautiful; to the north, at about seven miles' distance, the

town of Berwick is visible; at the same distance to the south, the romantic rocks on which the castle of Bamborough* is built are seen, while the view to seaward, especially at sunrise, is extremely splendid. In 1647, during the Interregnum, it fell into the hands of the Parliamentary forces, and it appears, even for some time after the Restoration, to have either neglected or refused to acknowledge the king's authority.

During the rebellion in favour of the Pretender, a most daring, and to a certain extent successful, attempt was made by two men to get possession of this strong-hold for Charles Stuart. The garrison, at the time, consisted of a serjeant, a corporal, and ten or twelve men. The enterprising man who had undertaken the task, (his name was Launcelot Errington, of an ancient Northumbrian family,) being well known in that county, went to the castle, and after some discourse with the serjeant, invited him and the men not on duty, to partake of a treat on board of the ship of which he was master, then lying in the harbour. This invitation was accepted, and he so plied his guests with brandy, that they were soon incapable of any opposition. The men being thus secured, he went on shore, and with Mark Errington, his nephew, returned to the castle, knocked down the

* See Saturday Magazine, Vol. I., p. 215.

sentinel, surprised and turned out an old gunner, the corporal, and two other soldiers, being the remainder of the garrison, and shutting the gates, hoisted the Pretender's colours, anxiously expecting the promised succours. No reinforcement coming, but, on the contrary, a party of the king's troops arriving from Berwick, they were obliged to retreat over the walls of the castle among rocks, hoping to conceal themselves under the sea-weeds until it was dark, and then by swimming to the main-land to make their escape; but the tide rising they were obliged to swim, when the soldiers firing at Launcelot, as he was climbing a rock, wounded him in the thigh. Thus disabled, he and his nephew were taken, and conveyed to Berwick jail, where they continued till his wound was cured. During this time he dug a burrow under the foundation of the prison, depositing the excavated earth in an old oven; through this burrow he and his nephew escaped, and made their way to the Tweed-side, where, finding the Custom-house boat, they rowed themselves over, and pursued their journey to Bamborough Castle, near which they were concealed nine days in a pea-stack, a relation who resided in the castle supplying them with provisions. At length, travelling in the night by secret paths, they reached Gateshead-House, near Newcastle, where they were secreted until they secured a passage from Sunderland to France. After the suppression of the Rebellion, when everything was quiet, they took the benefit of the general pardon.

The Abbey, or Cathedral of Lindisfarne, whose history is connected intimately with that of the castle, stands on the main-land of Northumberland, at the extremity of the sandy tract that leads to Holy Island. Its original form and appearance have been so altered by numerous dilapidations, as to give but little idea of what it once was. Its exposed situation on the coast required great strength, and accordingly we find its supposed appearance thus described by Sir Walter Scott.

In Saxon strength that Abbey frown'd,
With massive arches broad and round,
That rose alternate, row and row,
On ponderous columns short and low;
Built ere the art was known,
By pointed aisle and shafted stalk,
The arcades of an alley'd walk
To emulate in stone.
On the deep walls the heathen Dane
Had poured his impious rage in vain;
And needful was such strength to these
Exposed to the tempestuous seas,
Scourged by the winds' eternal sway,
Open to rovers fierce as they,
Which could twelve hundred years withstand
Winds, waves, and northern pirates' hand;
Not but that portion of the pile
Rebuilt in a later style,
Showed where the spoiler's hand had been;
Not but the wasting sea-breeze keen
Had worn the pillars' carving quaint,
And mouldered in his niche the saint,
And rounded, with consuming power,
The pointed angles of each tower;
Yet still entire the Abbey stood,
Like veteran worn, but unsubdued.

At the present day, Lindisfarne is an extensive, but still splendid ruin. The name of St. Cuthbert, who was at one time Bishop of Lindisfarne, is remembered, and coupled with the remains of an ancient superstition. Certain fossil remains of a marine animal, known to naturalists by the name of *Entrochis*, are picked up on the coast in considerable abundance, which are sold to strangers under the title of St. Cuthbert's beads; it seems among the numerous

miracles attributed to Cuthbert, one was, that long after his death, he was, during a storm, to be seen seated on a rock in the neighbourhood, forging these beads on an anvil.

On a rock by Lindisfarne,
St. Cuthbert sits, and toils to frame
The sea-born beads that bear his name:
Such tales had Whitby's fishers told,
And said they might his shape behold
And hear his anvil sound;
A deadening clang—a huge dim form
Seen but, and heard, when gathering storm
And night were closing round.

MANNERS AND CUSTOMS OF THE SIAMESE.

In the course of our progress, the various scenes upon the river Siam afforded considerable interest. Numerous small canoes, for the most part carrying but one individual, small covered boats, &c., were plying in every direction. The market-hour was now approaching, and all seemed life and activity; here the priests of Buddha were guiding their little canoe on its diurnal excursion,—there an old woman hawked betel, plantains, and pumpkins. Here you saw canoes laden with cocoa-nuts;—there groups of natives were proceeding from house to house, on their various occupations. But the most singular feature in the busy scene, was the appearance of the houses, floating on the water, in rows about eight, ten, or more, in depth from the bank. The houses were built of boards, of a neat, oblong form, and towards the river provided with a covered platform, on which were displayed fruit, rice, meat, &c., for sale. At either end the houses were bound to long bamboos, driven into the river, and are thus enabled to move from place to place. Every house is furnished with a small canoe, in which the inhabitants visit, and transact business. The houses are very small, consisting of a principal centre room, and one or two small ones; the centre open in front for the display of their wares. The floor is raised above the water about a foot, and the roof thatched with palm-leaves. The boats are so light and sharp in their form, that they mount rapidly against the stream, and are rowed with paddles, of which the long canoes have often ten or twelve on each side. The river at Bangkok is about a quarter of a mile in breadth, without including the space occupied on each side by floating houses. We suspected that by far the greater part of the population lived on the water, in floating houses, moveable from place to place.

In the course of the day, two children, about six years old, the son and nephew of the minister, came on board to see the ship, bringing with them a present, consisting of sweetmeats and fruits. They were neatly dressed from the waist downwards, and had their bodies slightly rubbed over with a yellowish colour, either turmeric or sandal-wood. They wore round the neck several ornaments of gold and precious stones, none of them of much value. Like all Indian children, they showed a wonderful precocuity of manners, conducting themselves with the greatest ease and propriety.

Bangkok, the capital of the kingdom, though but of modern date, has become the chief city, chiefly from its having been rendered the seat of government by the Chinese king, Pia-tac. The palace is situated upon an island two or three miles in length, though of inconsiderable breadth. The palace, and, indeed, almost the whole of the island, is surrounded by a wall, in some parts of considerable height, here and there

furnished with indifferent-looking bastions, and provided with numerous gates, both towards the river, and on each side. Both the king, and several of his ministers, reside within this space. The persons attached to the court also reside here in wretched huts made of palm-leaves. The city is continuous with the palace, extending on both sides of the river to the distance of three or four miles. It is built entirely of wood; the palace of the king, the temples, and the houses of a few chiefs being alone constructed of brick or mud walls. From the great length which the city occupies along the banks of the river, it might be supposed to be a place of vast extent. The Siamese, however, may be said to be aquatic in their disposition, and their houses rarely extend more than one or two hundred yards from the river, and by far the greater number of them are floating on bamboo rafts secured close to the bank.

The few streets that Bangkok boasts are passable on foot only in dry weather: the principal shops, however, and the most valuable merchandise, are found along the river in the floating houses. The greatest uniformity prevails in the appearance of the houses; a handsome spire here and there serves to enliven the view, and these are the only ornaments which can be said to produce this effect, for the singular architecture displayed in the construction of the temples and palaces, can hardly be considered in this light.

The Chinese are not only the principal merchants, but the only artificers in the place. The most common trades are those of tinsmith, blacksmith, and currier. The manufacture of tin vessels is very considerable; and the utensils being polished bright, and often of very handsome forms, give an air of extreme neatness to the shops in which they are displayed. Were it not for the very extraordinary junction of the trade of curriers, such places might readily be mistaken for silversmiths' shops. The occupations just mentioned are carried on in the same shop conjointly, and by the same individuals. The preparation of leather is carried on to a great extent, not for the purpose of making shoes, but for covering mattresses and pillows, and for exportation to China. After tanning, the leather is dyed red with the bark of a species of Mimosa. From these and other trades, the Chinese derive a handsome livelihood; and are enabled to procure more generous food than the natives. It is even a common boast with the labourers of this class, that they live better than the first chiefs of the country. Their food, however, is gross and rich to excess: pork is their principal and favourite diet; oil is reckoned scarcely less savoury; and their vegetables are brought to table floating in fat. The food of the Siamese consists chiefly of rice, which is eaten with a substance called Balachang, a strange compound of things savoury and loathsome,—but in such general use that no one thinks of eating without some portion of it.

Religion offers but a feeble barrier against the desire to eat animal food, and the Siamese easily satisfy their conscience on this score; they conceive that they have obeyed the injunction of the law, when they themselves have not killed the animals. They do not hesitate to purchase fish, fowls, &c., alive in the market, desiring the seller to slay them before he delivers them over, well contented that the crime must remain attached to the latter. Their devotion, at times, goes the length of inducing them to purchase numbers of living fish for the purpose of turning them loose again. The king has in this manner given liberty to all the fish caught on a particular day, yet the privilege of fishing is sold by the king to the highest bidder, and from this source

he derives a very considerable annual revenue. The Siamese, however, are more choice in their food, and less indulgent of their appetites than the Chinese.

The treatment of the dead is not amongst the least singular of the customs peculiar to the Siamese. It is more or less expensive, according to the rank which the individual held in the community, or the ability of his relations. The poorest amongst them are negligently and without ceremony thrown into the river. Those a little higher in the scale of society are burnt, often very imperfectly, and their partially-consumed bones are left to bleach on the plain, or to be devoured by ravenous beasts. Children before the age of dentition, are interred in a superficial grave, to one end of which an upright board is attached. After the lapse of a few months their remains are taken up for the purpose of being burnt.

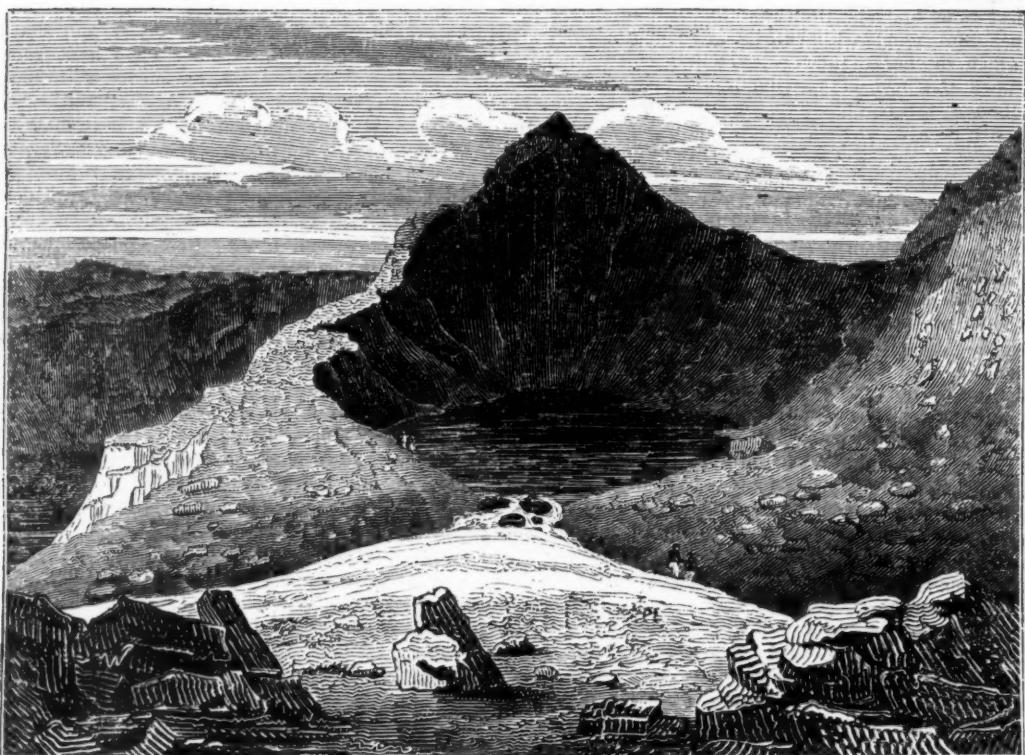
The ceremony of burning the dead may be witnessed almost daily in the environs and within the precincts of the temples. The latter are generally provided with a lofty shed, of a pyramidal form, open on all sides, and supported on tall wooden posts, of sufficient height to admit of the combustion of the body without injury to the roof. Nor is even this simple shed common to all, and the poorer sort are obliged to raise the pile at an humble distance from the roof of pride.

A custom prevails among the higher orders of Siamese, which, considering that the body is finally destined to be consumed by fire, is unaccountable,—that of embalming the dead. But what seems most singular in this custom is, that the body has no sooner undergone that degree of preparation which renders it capable of being preserved for a longer period, than it is destined to be totally consumed. Were it not for this apparent inconsistency, the origin of this practice might be attributed to that warmth of filial affection, and devotion to their ancestors, for which the Chinese are so remarkable.

The funeral ceremonies observed on the death of a king are somewhat different, but the principle is the same. All the people go into mourning. All ranks and both sexes shave the head, and this ceremony is repeated a third time. An immense concourse is assembled to witness the combustion of the body; and the ceremony is said to constitute the most imposing spectacle which the country at any time can boast. Within the first enclosure a line of priests are seated, reciting prayers from the sacred books in a loud voice. Behind them the new king has taken his station, and in the succeeding enclosures the princes of the royal family and other persons of distinction take their places. It will be seen by the manner in which the funeral pile is lighted, how much attention has been bestowed upon the arrangement even of the most trivial matters. A train is laid from the pile to the place where the king stands, others to those occupied by the princes of the family, with this distinction in their distribution, that the train laid to the king's station is the only one that directly reaches the pile. That of the next person in rank joins this at a little distance, and so of the others, in the order of rank. These trains are fired all at the same moment.

The outer circle of all is allotted to the performance of plays, gymnastic exercises, and feats of dexterity, and sleight of hand. The plays are divided into Siamese, Burman, Pegu, Laos, and Chinese; and they are so called more from the performers being of these several countries, than from any essential difference in the drama.

CADER IDRIS.



SUMMIT OF CADER IDRIS.

AMONG the Welsh mountains, Cader Idris is second only to Snowdon, as far as regards its altitude, the difference between the two being about seven hundred and fifty feet. But it is more worthy the attention of the man of science than its more lofty neighbour, on account of its geological characters, which present the only strongly-marked appearances of volcanic origin in Great Britain. The summit of the mountain has every appearance of the crater of an extinct volcano ; it is said to resemble in form that of Vesuvius, excepting that in the Welsh mountain this crater is broken in on one side, giving a much more perfect view of the interior.

It is supposed to have taken its name from some learned man, who, as recorded by the bards, was called Idris, and is said to have erected an observatory on the top of the mountain,—the name implying Cadair, *the seat*, of Idris. On the sides of the mountain, numerous fragments of a hard stone resembling basalt, crystallized like the columns in the Giants' Causeway, occur ; these fragments are from three to as much as twenty feet in length.

The mountain is situated in Merionethshire, near the town of Dolgelly.

A modern tourist, describing the ascent to the summit of Cader Idris says, "When we had surmounted the exterior ridge, we descended a little, to a deep clear lake, which is kept constantly full by the numerous tributary torrents which fall down the surrounding rocks. Hence we climbed a second and still higher chain, up a steep but not difficult track, over numerous fragments of rock, detached from the higher parts : we now came to a second and more elevated lake, called *Llyn y Cae*, clear as glass, and overlooked by steep cliffs, in such a manner as to resemble the crater of a volcano ; a clear, loud, and distinct echo repeats every shout which is made near

the lake. The waters of this lake cover an extent of fifty acres, abounding with trout and other fish.

"We now begin our last and most difficult ascent up the summit of Cader Idris itself. The loose columnar stones lie about in all directions, assuming in many cases so regular an appearance, that they might be mistaken for Druidical remains ; some of them stand erect, and one is dignified with the title, *Llech Idris*. Nearer the summit, numerous masses of irregular figures present themselves. Having gained this ascent, a small plain lies between two eminences, or rocky heads, of nearly equal height,—one lying towards the north, called *Tyrrau Mawr*, the other to the south, called *Pen y Gader*. We made choice of the latter, which appeared most elevated, and seated ourselves upon its highest pinnacle to rest, after a laborious ascent of three hours. We were now above all the eminences within a vast expanse, and as the clouds gradually cleared away, caught some grand views of the surrounding country. The huge rocks which we before looked up to with astonishment, were now far below our feet, and many a small lake appeared in the valleys between them.

"To the north, Snowdon and its dependencies shut up the scene, and on the west we saw the whole curve of the Bay of Cardigan, bounded at a great distance by the Caernarvon mountains ; and nearer, dashing its white breakers against the rocky coast of Merioneth. The southern horizon was bounded by Plinlimmon, and the Bay of Swansea, the channel peeping through the openings in the Brecon mountains, and on the east the eye glanced over the lake of Bala and the long chain of the Ferwyn mountains, to the Breddon hills on the confines of Shropshire. Dimly in the distant horizon was beheld the Wrekin, rising alone in the plain of Salop.

"Having satisfied our curiosity, and being thoroughly

chilled by the keen air of these elevated regions, we began to descend the side opposite to that which we had come up. The first stage brought us to another beautiful mountain-lake, the cold clear waters of which discharge their superabundance in a stream down the side of the mountain. All these lakes abound with trout, and in some is found the gwyniad, a fish peculiar to rocky Alpine lakes. Following the course of the stream, we came upon the edge of the craggy cliffs which overlook Talyllyn lake; a long and difficult descent conducted us at last to the borders of Talyllyn, where we entered the Dolgelly road."

Another traveller, giving an account of his ascent, when he arrived at the Llyn y Cae, says,—

"The whole of the scene from near the edge of the pool, is truly picturesque and grand. While I was gazing at the rock a smart shower of rain came on, and after it was over I was entertained with a phenomenon novel to me, but not uncommon among the mountains. The clouds were, on a sudden, whirled around the top, and apparently confined within the hollow; the motion was continued for some time, and then, remaining still for a while, the clouds were again sent round with considerable velocity."

Cader Idris has three high points,—the most lofty called *Pen y Cader*; the next in height, *Mynydd Moel*; and the third, *Craig y Cae*. The ascent is much easier than Snowdon.

For the sake of our geological readers we may state that the peak of Cader Idris consists of siliceous porphyry, quartz, and feldspar, enclosed in a green paste, with siliceous schistose porphyry, intersected with veins of quartz and argillaceous porphyry in a mass, and a dark-gray paste.

HAPPINESS.—The great essential to our happiness, is the resolution to perform our duty to God as well as we are able: and when this resolution is deeply infixed, every action and every pursuit brings satisfaction to the mind.—*Memorials of a Departed Friend.*

GIVE no quarter unto those vices which are of thine inward family, and having a root in thy temper plead a right and propriety in thee. Examine well thy complexioned inclinations. Raise early batteries against those strong-holds, built upon the rock of nature, and make this a great part of the militia of thy life. The politic nature of vice must be opposed by policy, and therefore wiser honesties project and plot against sin; wherein, notwithstanding, we are not to rest in generals, or the trite strategems of art. That may succeed with one temper which may prove successless with another. There is no community or commonwealth of virtue, every man must study his own economy, and erect these rules unto the figure of himself.—*SIR THOMAS BROWN.*

It is highly worthy of observation, that the inspired writings received by Christians are distinguishable from all other books pretending to inspiration, from the scriptures of the Brahmins, and even from the Korán, in their strong and frequent recommendations of truth. I do not here mean veracity, which cannot but be enforced in every code which appeals to the religious principle of man; but knowledge. This is not only extolled as the crown and honour of a man, but to seek after it is again and again commanded us as one of our most sacred duties. Yea, the very perfection and final bliss of the glorified spirit is represented by the Apostle as a plain aspect, or intuitive beholding of truth in its eternal and immutable source. Not that knowledge can of itself do all! The light of Religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun whose warmth swells, and stirs and actuates the life of nature, but who at the same time beholds all the growth of life with a master eye, makes all objects glorious on which he looks, and by that glory visible to all others.—*COLERIDGE.*

EFFECTS OF LIGHT IN NATURAL PHENOMENA.

It is well known that light is essential to the perfect and healthful vegetation of *plants*, and that they almost entirely lose their colour when kept from the access of it. But the true reason for this seems to have been very little examined into, and still less understood. For my own part, I have little doubt that light owes its power of assisting in vegetation (and particularly of communicating those various delightful tints and colours which are conspicuous in the vegetable kingdom), to its oxidizing or chemical power. It is well known that some of the metals enter into the composition of plants; and I conceive that their various colours are derived from various proportions and modifications of these metallic oxides, undergoing various changes, which changes are occasioned simply by their contact with light on the surface of the plant. It is there only that vegetables meet with that agent, which communicates to them all the beautiful hues which are, in many instances, the sole value which they are known to possess, or were probably intended to possess.

I may here state, that it is during the day-time alone, and during the presence of light, that plants absorb the combustible portion of their matter; it is therefore fair to conclude, that light plays an important part in the formation of this combustible portion, since it cannot be formed in the absence of it. During the night, plants give out nitrogen; but they do not absorb or take in carbon, which is a component part of their necessary food, probably because they cannot receive it unless it be modified by the agency of light, which seems to be one of their "necessaries of life." There can be little doubt that, during the night-time, plants do nothing more than concoct, or as it were digest, that portion of food which they have taken in during the day, giving out that portion which is not nutritious to them; namely, the nitrogen.

The blood in animals contains iron and other metallic oxides, which not only occasion its particular colour, but determine its fitness for regulating the functions, and renovating the powers of the system. We observe invariably, that persons who are confined and excluded from light, become first pale and sallow, and finally sickly and diseased.

Perhaps this may arise chiefly from the imperfect oxidation of the blood, occasioned by the absence of light, added to the consequent call on some other agency to supply the deficiency; which call necessarily deprives some other portion of the system of its useful action or support. Certain organs, not expressly adapted for that purpose, are called upon to assist in furnishing this necessary change, and are therefore compelled, in the meantime, to forego some of their own peculiar duties, and the healthful balance of the system is thus disturbed. These peculiar effects in the animal system, such as loss of colour, &c. are in many cases produced entirely from want of light, and not from confinement which may be supposed to occasion them, as facts testify which every day occur.

Light influences colour more strikingly in the *plumage of birds*, than perhaps in the external appearance of any other class of animals. Those birds which are natives of the torrid zone are generally of an extremely rich and beautiful plumage; while those in the frigid zone are principally white. It is worth while to remark here, the manner in which this peculiar law of nature is made subservient to the welfare of the animal. Coloured bodies are all better conductors of heat than white, therefore animals clothed

in white under the frigid zone are better enabled to bear the severe cold to which they are liable in those regions, from the natural heat of the body being less easily conducted away. Partridges, hares, &c., are perfectly white in Lapland. The colour of fish, also, proves the influence of light: for we invariably find that the backs, or upper parts, which are exposed to the direct rays of light, are dark when compared with the under parts, which are in a great measure excluded from it.

The Indian finds his way through the uncultivated forests of America, with no other guide than that of the colour produced by the light of the sun on the sides of those trees, &c. which are more directly exposed to its action.

Lastly, with regard to light, I would mention the singularly useful, and hitherto unobserved effect of moonlight, in assisting the completion of certain important natural phenomena. The crystallization of water, under the form of those light frosts which so much prevail during the early spring, and which are of such important service in assisting the operations of agriculture, by rendering the surface of the earth mellow, and better susceptible of the manure that is necessary to it, are greatly assisted, and in many cases entirely brought about, by the intervention of moonlight. It is well known that, under certain circumstances, water will sink to the temperature of 22° before it freezes, or takes the form of crystals. Indeed it will invariably do so in the absence of mechanical agitation, and in the absence of light. It is an unquestionable fact, but one which has not hitherto been observed generally, or attended to, that drawing that period of the year to which I have alluded, and indeed at other periods, before the moon . . . on a still clear night, when the atmosphere is at a lower temperature than 32°, the water remains in a liquid state; but immediately on the moon rising, and diffusing its light around, the water freezes, and performs the salutary offices required of it, without subjecting us to the severity of a low temperature.

Daylight, the . . . may well be called the "light of heaven," since it not only enables us to see all things that come within the range of our optical organs, but actually communicates a great portion of that beauty which it shows to us; since it not only sheds upon the flowers those hues which make the face of our earth a vision of delight, but it assists in giving health to the human frame, and paints the cheek of beauty with those colours which no art can imitate, and no eye can help admiring.—GURNEY.

THE COUNTESS OF PEMBROKE.

. The subject of all verse,
Sidney's sister. BEN JONSON.

THERE is not upon record, perhaps, a more illustrious and interesting instance of the mutual affection of brother and sister than that which subsisted between the celebrated Sir Philip Sidney (of whom we have given a portrait and sketch in a previous volume*), and Mary, Countess of Pembroke; an affection not merely founded on the bonds of relationship, but cemented into the firmest friendship by a perfect congeniality in manners, tastes, and dispositions.

MARY SIDNEY, afterwards Countess of Pembroke, the amiable and accomplished, and only surviving sister of Sir Philip Sidney, was born about the middle of the sixteenth century. The utmost attention was paid to her education; and she made a rapid progress in all the literature of her age. It speaks highly

in favour of her genius and talents that at a time when the example of Queen Elizabeth had rendered learning a fashionable acquirement among the ladies of her court, Mary Sidney became the brightest star in the galaxy which surrounded the throne of that princess.

In 1576 her marriage with the Earl of Pembroke took place, a nobleman who is represented as a great friend and patron of religion and learning; and, in a few years after this, in conjunction with her brother, she composed the *Arcadia*, a work which, however neglected in the present day, is, beyond all doubt, a production of very superior talent.

It is, however, on her version of the Psalms, written in conjunction with her brother, that her poetical fame must be built. Only two metrical versions of the entire Psalms had preceded this attempt; the well-known translation by Sternhold and Hopkins, and one by the pious and learned Archbishop Parker; both of which must be ranked, in vigour, dignity, and poetic spirit, as greatly inferior to the version of the Sidneys. At the close of this short sketch we shall revert to the Psalms of Lady Pembroke for a specimen of the excellence of her version,—we shall select from the opening of that truly magnificent Psalm, the 139th, and we may confidently assert that her version of that psalm has never been surpassed.

In 1590 she finished a translation of Philip de Mornay's *Discourse of Life and Death*, and we shall quote from her introduction to this work, as a satisfactory proof of the great elegance of her prose style. It is thus she writes :—

It seems to me strange, and a thing much to be marvelled, that the labourer to repose himself hasteneth as it were the course of the sun; that the mariner rows with all his force to attain the port, and with a joyful cry salutes the desired land; that the traveller is never quiet nor content till he be at the end of his voyage; and that we, in the meanwhile tied in this world to a perpetual task, tossed with continual tempests, tired with a rough and cumbersome way, cannot yet see the end of our labour but with grief, nor behold our port but with tears, nor approach our home and quiet abode but with horror and trembling. This life is but a Penelope's web, wherein we are always doing and undoing; a sea open to all winds, which, sometimes within, sometimes without, never cease to torment us; a weary journey through extreme heats and colds, over high mountains, steep rocks, and thievish deserts. And so we term it in weaving this web, in rowing at this oar, in passing this miserable way. Yet lo, when Death comes to end our work; when she stretcheth out her arms to pull us into the port; when after so many dangerous passages and loathsome lodgings, she would conduct us to our true home and resting-place instead of rejoicing at the end of our labour, of taking comfort at the sight of our land, of singing at the approach of our happy mansion, we would faint (who would believe it?) retake our work in hand, we would again hoist sail to the wind, and willingly undertake our journey anew. No more then remember we our pains; our shipwrecks and dangers are forgotten: we fear no more the travails and the thieves. Contrariwise, we apprehend death as an extreme pain, we doubt it as a rock, we fly it as a thief. We do as little children, who all the day complain, and when the medicine is brought them, are no longer sick; as they who all the week long run up and down the streets with pain of the teeth, and seeing the barber coming to pull them out, feel no more pain. We fear more the cure than the disease,—the surgeon than the pain. We have more sense of the medicine's bitterness, soon gone, than of a bitter languishing, long continued: more feeling of death, the end of our miseries, than the endless misery of our life. We fear that we ought to hope for, and wish for that we ought to fear.

The extensive acquaintance she had cultivated with the classical languages, as well as with the Hebrew tongue, put her in possession of all the models necessary to a perfect knowledge of the art of poetry, and made her the admiration, as she always proved the

* See Saturday Magazine, Vol. I., p. 148.

friend and patron, of all the leading literary characters of that age. Spenser, in particular, the first, and, by many degrees, the greatest of these, has seized every opportunity of expressing his high sense of the rare virtues and acquirements of Lady Pembroke; and, when celebrating the most accomplished females of the court of Elizabeth, he has not hesitated to give to the sister of Sidney the foremost rank and highest place.

The Countess of Pembroke has been uniformly represented by her encomiasts as possessing great personal charms; a representation which, though not altogether borne out by the print which we possess of her by Simon Pass, is yet probably correct; for we shall presently find Ben Jonson, who was no flatterer, joining in the same description.

After a life protracted to an advanced age, this learned and estimable lady died at her house in Aldersgate-street, London, on the 25th of Sept. 1621, having survived her lord not less than twenty years.

She was buried in the vault of the Pembrokes in the Cathedral Church of Salisbury; and though no monument to her memory has ever been erected on the spot, she has been honoured with an epitaph, perhaps better known than any other which has graced the annals of the dead, and which cannot fail to perpetuate, in colours durable as the language in which it is written, her beauty, virtue, and mental endowments.

Underneath this sable hearse
Lies the subject of all verse;
Sidney's sister, Pembroke's mother.
Death, ere thou hast kill'd another,
Fair and learn'd, and good as she,
Time shall throw a dart at thee.

DR. DRAKE, in his *Mornings in Spring*, has given a most interesting account of Lady Pembroke and her brother. It is from his work we have made this short sketch.

PSALM CXXXIX. PART I.

O Lord! in me there lieth nought,
But to thy search revealed lies;
For when I sit
Thou markest it,
No less thou notest when I rise;
Yea, closest closet of my thought
Hath open windows to thine eyes.

Thou walkest with me when I walk,
When to my bed for rest I go,
I find thee there,
And every where;
Not youngest thought in me doth grow,
No, not one word I cast to talk,
But yet unuttered thou dost know.

To shun thy notice, leave thine eye,
O whither might I take my way?
To starry sphere?
Thy throne is there.
To dead men's undelightsome stay?
There is thy walk, and there to lie
Unknown, in vain I should essay.

O sun! whom light nor flight can match,
Suppose thy lightful, flightful wings
Thou lend to me,
And I could flee,
As far as thee the evening brings;
Ev'n led to West he would me catch,
Nor should I lurk with western things.

Do thou thy best, O secret night
In sable vail to cover me;
Thy sable vail
Shall vainly fail:
With day unmask'd my night shall be:
For night is day, and darkness light,
O Father of all lights to thee.

COUNTESS OF PEMBROKE'S Version.

THE USEFUL ARTS. No. XXXI.

IN elucidating those arts by which man provides himself with dwelling-places, we shall adopt that arrangement of our subject which seems most natural; that is, we shall describe the processes as they would be required to be employed in succession, in erecting an edifice: for that succession is obviously the same, whether the building be a palace or a stable, a dwelling-house or a church. The bricks must be made before the walls can be built,—the stone must be quarried and cut before the column can be set up,—and both must be done before the carpenter can lay down his timbers, and so on with the rest.

BRICK-MAKING.

BRICKS are made of clay, in which sand or ashes are mingled, and they are either dried by the heat of the sun, or by being burnt in kilns. A brown loamy clay, that is, clay which contains a small quantity of calcareous matter, is considered best for ordinary bricks, but the ingredients vary according to the purposes for which the brick is required; and every one must have remarked the difference in colour between the light yellow *marl stocks*, as they are called, employed in the facing of houses of the better kind, and the dark red brick used in Lancashire, and other northern counties. The colour also varies with the proportion of ashes or sand employed in the mixture, and with the degree of heat they are subjected to in drying. The general process is, however, much the same everywhere; and we shall describe that used in England, where bricks are always burnt.

The proper kind of clay being found, the top vegetable mould is removed, and the earth dug and turned over to expose it as much as possible to atmospheric action, and for this purpose it is left for the Winter. In Spring a quantity of fine ashes, varying in proportion to the clay from one-fourth to a fifth, according to the stiffness of the latter, is added by degrees, and well incorporated by digging and raking, water being poured on to render the mass soft. When the union is effected, the clay is carried in barrows to a rude mill, erected near the shed in which the brick-maker works.

This mill consists usually of a vat, or circular vessel, fixed on a timber frame: an upright iron axle is placed in the centre of the vat, and carries some iron plates, or rakes with teeth, to stir up the soft clay when placed in the mill: this axle is turned round by a horse harnessed to a horizontal shaft which proceeds from the axle. The clay being put into the vat, the rakes or *knives* complete the incorporation of the ashes, and thoroughly temper the whole mass, which is gradually squeezed out through a hole in the bottom of the vat.

A better kind of mill is used in tempering the material for the better bricks: it only differs, however, in being larger. An iron harrow loaded with weights is dragged round in a circular pit lined with brickwork. The clay in this case is diluted with water sufficiently to allow of the stones sinking to the bottom; and the fluid is drawn off into pits, where it is left to settle and thicken, to the proper consistency.

The prepared clay is first separated into masses, each big enough to make a brick, by the *feeder*, or assistant, who sands the pieces ready for the *moulder*; the *mould* is an open rectangular box, the four sides of which are made to separate from the bottom, to allow of the brick being turned out. The bottom is now made with a lump raised on it, by which a slight depression is formed on one side of the brick, to admit a mass of the mortar being received and detained in it when the wall is built.

The moulder takes the pieces of clay prepared for him, and dashing each into the mould so as to cause it to fill it, removes the superfluous quantity by means of a flat piece of wood which he draws across the open side of the mould; this *strike* is kept in a bowl of water to wet it, and prevent the adhesion to it of the clay. The man then lifts off the sides of the mould, and deposits the brick on a flat *pallet-board*, and this is removed by a boy who ranges the bricks on a lattice frame set sloping on the barrow in which they are to be taken to the field to dry: fine sand is strewed on the frame and over the bricks, to prevent their adhering together.

The bricks are taken to the field, and piled in long lines called *hacks*. This is a nice operation, as the soft bricks, if handled roughly, would twist and be rendered useless.

the bottom course of bricks is raised a few inches to keep it from the wet; and the ground is prepared to receive them by being covered with dry brick-rubbish or ashes, and raked smooth. The bricks are set alternately in rows lengthwise and crosswise, with intervals between them of an inch or more, to allow a thorough circulation of air: the back when raised about a yard high is covered over with straw to throw off the rain.

If the weather be favourable, ten or twelve days are enough to dry the bricks in the hacks sufficiently to prepare them for burning, but they should be thoroughly dry, or the subsequent process will fail.

Ordinary bricks for building are burnt in *clamps*, which are large oblong masses, built up of the unburnt bricks, laid regularly in layers, with large flues or passages at intervals, in which ashes, cinders, coal, and brush-wood are laid, layers of ashes are strewed over those of the bricks; in short, the object is that the fire, when the fuel is ignited, may penetrate every part of the mass, and bake every brick equally; even the ashes mixed up in the clay are intended to be partly burnt by the heat. In clamps well constructed, the outside is coated with clay or plaster to keep in the heat, and when the fuel is thoroughly lighted, the external apertures should be stopped up.

The clamp when completed contains from 100,000 to 500,000 bricks. The fire will continue burning about three weeks, if the pile has been well constructed: when all smoke ceases to rise, the clamp is taken down when cold, and the bricks sorted; for, with all care, it must happen that the bricks are not all equally burnt. The best are those in the centre. The under-burnt ones are reserved to be rebuilt into a new clamp for further baking, and those which are over-done, and have run together by partial vitrification, are sold at a cheap rate for making foundations for houses, roads, &c.

The better or peculiar kinds of bricks, as well as tiles of all kinds, are burnt in *kilns* instead of clamps. These kilns, though of a peculiar form, according to the purpose to which they are applied, yet do not differ in principle from the lime-kiln, &c. In the kiln, the fire is not intermixed with the bricks, but is applied beneath; nor are ashes mingled with the clay of which kiln-burnt bricks are made.

As the general principles are the same in making tiles and bricks, we shall class all these coarse pottery-works together here, in an enumeration of the most important kinds used in Britain.

Place-Bricks are the worst of the clamp-burnt stocks, and are used for common walls, and the poorest kinds of

work; they are soft, and unusually burnt; they sell from 20s. to 30s. per 1000.

Stock-Bricks are those from the centre of the clamp, and are regularly burnt, of an equal hard texture, and even colour; they are used for good work of all kinds; the price varies from 30s. to 40s. per 1000.

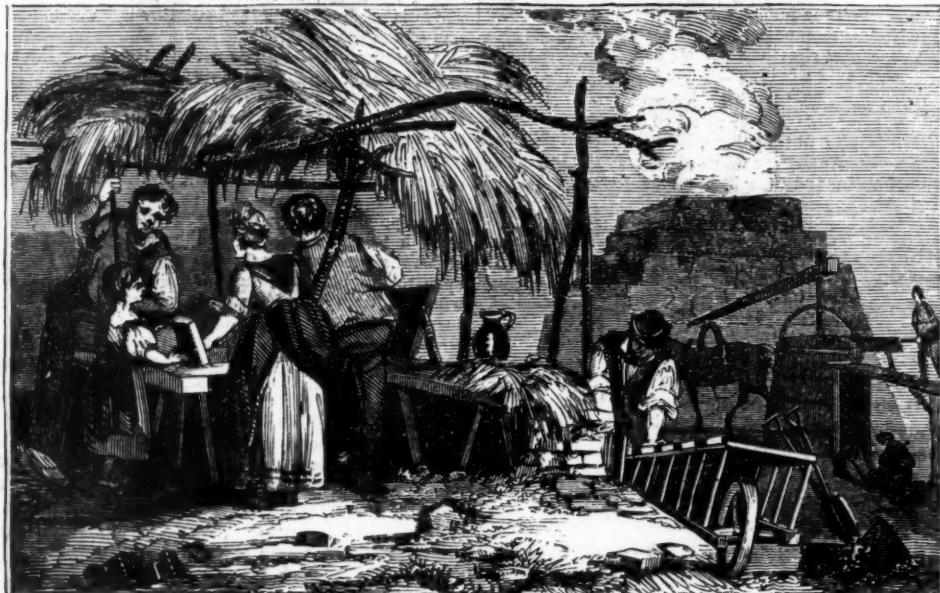
Malm-Stocks are clamp bricks, but made with more care from clay to which ooze, chalk, or marl is added, and the whole carefully tempered; they are of a fine clear yellow colour, and are used for facing the walls of good houses, and for making arches over doors and windows in general, where they are to be seen. The softest kind are called *cutters*, from their admitting of being cut, or trimmed, with the trowel with nicety. The prices of these bricks vary greatly.

Fire-Bricks are made of a peculiar kind of clay, found in perfection at Windsor, Stourbridge, and parts of Wales, whence the varieties derive their names. They are formed from the clay without any admixture of ashes, and are always kiln-burnt. They vary in size, and are used for building furnaces, ovens, and boilers, &c.

Pan-Tiles are tiles, the cross section of which is ~~~ they are used for roofing, outhouses, stables, &c., the edges of one row overlapping those of another next it, and they are always set in mortar: the end of the tile is formed with a projecting knob or fillet, by means of which the tile is hooked on to the batten or lath, as will be explained. These tiles are much larger than the *Plain-Tiles*, which are used in roofing dwellings, &c.; they are flat, as the name indicates, and are fixed to the laths of the roof by wooden pegs, two holes being left in the tile for that purpose. Foot and ten-inch tiles are thick square tiles of those dimensions, used for paving, hearths, &c. or for coping walls. All tiles are burnt in a kiln.

Bricks and Tiles of all kinds are charged with a duty, and as it constitutes an important item in the revenue, the manufacture is laid under strict surveillance by the Excise. Bricks can only be made at certain seasons, in certain quantities, and, even the screen through which the ashes are sifted, to be mingled with the clay, must be made of wire of a certain mesh. Bricks made larger than the standard measure of $8\frac{1}{2}$ inches long, 4 wide, and $2\frac{1}{2}$ thick, pay a higher duty, while the common ones pay about 5s. 10d. per 1000; if the bricks are smaller than the proper size, the maker is fined heavily.

About 1130 millions of bricks, 42 millions of plain, 23 millions pan, and 6 millions of other tiles are made annually in Britain. A good moulder can make from 5 to 6000 bricks in a day, from five A.M. to eight P.M.



BRICK-MAKING.